

M 2252

IV/L

SaSu 5/12-13/73

MUSIC

MR. NYLAND:

I will say a few words first, then I would like to play and after that we'll talk some more.

What I want to say first is some of you I think know, next Thursday I will go to the West Coast. I'll be away for about eleven days. So that will put a burden on all of you. It means I won't be here for two weekends and there are various reasons why I have to go at the present time in connection with my family arrangements and things of that kind. I think it is good that I go. I would almost say they become a little more dependent on me since I go a little oftener, and maybe that's the wrong thing. So, whatever that may be for them, the question here is what will it be for you? I've said a couple of weeks ago that May was going to be a month of concentrated effort. You have to continue with that, even if I'm not here. I know what it means sometimes - sometimes when I'm here, and it does help a little and in any event we won't have meetings of this kind next and Saturday, then for two Saturdays we won't, but I will be back again in time for the following Tuesday. So this coming Tuesday we'll have a meeting in New York and that's really all I want to say. We will go more in detail about it maybe tomorrow or whenever.

The reason I want to play now first, I think it's a little better arrangement - we'll try it. It breaks the habit, and, as I said some time ago, maybe it is better you fall asleep when I talk instead of when I play piano. But that may be a personal matter. So I'll play a little bit now.

PIANO

So now you see it may be easier to talk about Work. What is it what we need for Work? Why do we continue to believe in it? Simply because our ordinary life continues to exist the way it is. If we were not here, it would be different circumstances, not these kind of circumstances would compel us. It is necessary to see that we wish for the freedom with using that what we have for the purpose of that kind of a freedom to understand what should one's attitude be towards life itself. What should we recognize if we wish that kind of a freedom from our ordinary existence? And why do we want to be free?

To prepare for the possibility of being somewhere else maybe, or trying to produce or to make available on this Earth what is not here as yet or rather what may be here and there but very sporadically and exactly the same, that that what one wishes for oneself does not exist very much and perfection is not there, consciousness is not there, neither is conscience. And men are still laboring under an idea that they have a will and it is nothing but a little bit of a wish, and growth is necessary to understand first that we are incomplete and not as yet full-grown as man. And that for that need help -- we need help in order to first to give one an ideal towards which to strive, so that that ideal can be brought down that we can see it, or feel it or touch it or be in the neighborhood of it, or be sensitive enough when the existence is there, or to have from it certain intuitive intuition-- intuitive feelings of a realization of something existing so that then with that kind of an ex-

perience one can go on, because life is not easy, we know that. A fight against unconsciousness, in itself, is not easy. But even the fight within unconsciousness, the fight without having a conscience and only that what is ordinary ethics or doing the best you can, or following a certain example is not always successful when one tries, even if I say I wish to create something of a different kind of a nature, extraordinary, I wish for the existence of an objective faculty. I wish for a contact with that what is higher than I am. I wish for that what I call God to be with me. Who knows why He should even be interested in me? What is it that should make me sufficiently recognizable? What should be my particular posture? What is it that I have to do in order to be recognized and be helped? What is the proper attitude that I would have and should have towards myself in order to prepare myself also for the possibility of a meeting of that kind?

You see, we talk about a wish and really a wish by itself, when it is gone and finished, and then having another wish and then having another, and trying to exhaust the amount of energy as represented in such a wish, it comes to an end. What is it that we really need in order to be able to continue to work and to continue to have interest in it, and to continue to have that belief? Of course in the first place an understanding of the reality of life as a whole, an understanding that life as we live it on Earth is just a part of life. That is, a certain separation of a life force becoming manifest in the form of human beings, and that, because of that, they have within themselves that kind of a birthright of existence. But by itself, what happens when that what dies and when the physical body is not any longer the form in which life now appears? Where will it then appear in, or where will it go or what will happen to it or what is it that is necessary for us to understand that kind of a condition of one's life that we actually could continue to say, "but I want to continue to live and not be dependent any longer on this form." And this

has to do, of course, how close can we get to that what is of the next level or higher? What can give us, at the present time, a determination that we have to find out more and more about ourselves of what we are so that then in understanding actually what we are and what are the obstacles which are in the way, that we then can fight against them or at least can see them for what they are? First in the acceptance of that as an obstacle and recognizing it, and seeing it, as sometimes we say, a man is mechanical; but even that is not felt enough. It has to become a part of one's being. And I say the difficulty is always this changeover from any kind of a thought, any kind of a feeling into something that we call the level of one's being. For that we need the body in order not to contradict such statements of the mind and the feeling, hoping for a little while that the mind and the feeling will say the same thing, so that the body itself is not really at a loss to know what to do, but we have to understand that the body itself also has a right for existence, exactly because that's us, as a human being, a personality, and we consist of that body and that body is the kind of a thing that should help us to understand more and more what is required. And therefore at times, the body has to be quiet. It has to be in such a state that it doesn't receive much energy, that it can actually exist and continue to breathe and continue the various organs which are necessary for the maintenance of one's life, and trying to eliminate then that kind of suffering of conflict which there is either between the mind and the feeling or between the feelings and the mind and the body or within the body itself as contrasting different aspects of wishes of the body itself and the constancy of that kind of conquest that has to go on and a fight that must be for any man who is alive.

It's easy enough not to fight. It's easy enough to fall asleep. It's easy enough to accept oneself so totally that there is no activity anymore, but then there is no man either; then there is just a hunk of flesh

that happens to go with one, with one wind one way and the wind comes from the other side, it goes the other way and one can go along with the current of life as it is expressed and explained sometimes astrologically, that we know that that can exist and that we are subject to it; and of course, that we are definitely influenced by it and maybe the easiest would be just to follow the ordinary laws of nature and to see that we stay within the limitations prescribed for one's health, that we shouldn't do very much more than just existing on this Earth and let-let live - laissez-faire- and tomorrow will be taken care of, and when we die also that will be taken care of.

And it is this constancy of a wish, and at the same time not understanding the wish, why it exists, and then why it exists, to be connected with an aim. And what should be the aim for a man when he is alive and experiences, in his ordinary life, so many difficulties that he has to overcome. But he of course wants to have them moved out of the way, that sometimes he will say, "Why should they exist because I'm honest and I want to be right. I want to do the right thing, I want to -- even I want to love God. I want to tell Him that I'm His child, that I want to behave;," and I hope then that He tells me. And how does He tell me?

And still if He does, once in a while, the majority of my time and energy is devoted to an unconscious existence in which all kind of things seem to happen and I cannot always ascribe that to nature or to God himself. I doubt very much even if He would know about my difficulties that I experience in certain ways in relation to other people, in relation to my attempt for Working, in relation to that what takes place on this Earth and that what people are doing and whatever way they are living, and why they place accents on certain things that I don't believe in and I cannot tell them because they don't want to listen to me.

It's difficult enough for myself to establish a relationship with my inner life so that I then can listen to that what is told to me within

and listening to that voice, I like to say it is the voice of God. But again how do I prepare myself from the - for the actuality of that kind of an experience? Because I'm constantly affected by the outside world. I am living under the influence of that kind of an atmosphere. My reactions are constantly affected by that what is influencing me. I receive impressions with my five sense organs and I do not know actually where to place them because they go - do go automatically within my brain, and I don't know what to do with them sometimes, and they're crowding my thoughts out, or too many thoughts in it and they run around left and right as a chicken without a head, not knowing what to do in the proper time; and what to say, and what not to say, and how to behave and how to be as a human being in relation to others, and how to wish for an understanding by them just as dumb as I am because they don't know any more and they just happen to say certain things at a certain time without their knowledge. Words come out of their mouth simply because of habit and I do not know how to stop their habits, and I don't know how to do and what to do with my own. And here I am, a poor creature, walking on this Earth here in this Barn, with us trying to live, trying to attend to all kinds of things which we call activity with a great nice word to indicate that we are engaged in something, usually reflecting our ability to do something in order to earn a little living, and at the same time where is this inner life, and what is being told to it and how can it grow up; and why is it covered in the first place? Why isn't a human being a human being? Why isn't he a man when he wishes to become one? Why are the conditions on Earth in such a way that we have to fight for the living of one's inner life?

That is really the difficulty: to find out why that is, and maybe we won't get that answer, not easily- until we have lived a long time, unless we have gone through a variety of different experiences which were in - unexplainable and there when we pray; and what do we pray for? For

God to be present to one? For God to acknowledge us as a sign of life? For God to help us to see what are the difficulties of one's body which then as obstacles are in the way of a really normal expression, with that what one feels sometimes, one cannot say out of fear, out of the difficulty of formulation, out of a wish not to hurt someone, sometimes still coming out without our knowledge and not knowing how to behave.

What do we do in regard to each other? Do we help each other? Do we interfere with them? Do we say that you ought to do this and ought to do that, because I happen to have that kind of experience and then the assumption is that I want the other to be likewise of to do the same as what I have done, because of what? Can I honestly say that if you follow the way I'm walking, the way I'm doing, the way I'm speaking, you will become perfect? Of course not. We're all stupid fools. We must know that, because mechanicality dictates that to us. We're not reliable. Even if I say, "I have a wish" I do not know how to maintain it. The wish may be quite pure and it may be very truthful for me, but why in God's name will I get the energy?

You see, what I wish is really a question of the continuation of that, perseverance of my wish, the real intention. That what has to be in a man is this, I call it 'perseverance'. It is really to be perceptive, to have for oneself an insight, an insisting. Persisting and insisting. I want to explain that a little bit because there is a difference. I make a difference between these two words. Both mean that I have to continue doing what I wish to do and what I believe in. And for the sake of wishing to do it that I hope that in doing it, something can be achieved. Insisting that what I wish to do for myself. This kind of understanding that I should have of myself, this wish for perceiving. This wish for insisting that that what I wish to do belongs to me, that what I wish really is to do what I ought to do in relation to that what I consider a commandment for me to do also. And that is why I make a difference be-

tween perception and my inner wish to be united with the wish of myself in becoming that what I am not now, but a different kind of human being; still human, but with understanding, with a conscience and with a consciousness. That I wish for myself to become.

What is the obstacle? That I have an insistence of wishing to do that what is good for me. I have to watch out very much for that what I wish to become for myself - that the center of myself remains geocentric, where I consider myself important, and when I insist on wishing to become that what I think I ought to become, I forget another aim which I should have. This what I call perception of that what is really the possibility of becoming that what I'm not now but the consideration first of that what I am, to attend to it and to see that it remains a good element in my striving towards something else. That what I wish to include is the will of God, together with the will of myself. And I try to say that sometimes by hoping that if I have a consciousness, if I have also a conscience, that then my will will not be really my will, but it will be, if I can help that, and I open up to it, I will then with that kind of a will, do that what is needed to be done by me as a human being under the influence of a higher force. Not my will but Thine. But I don't know how to do that, and I'm constantly affected by that what I wish to do. And I see what I want to do. I have an aim. I express it for myself in ordinary subjective terms simply because I don't have enough objectivity as yet. I don't know how to describe it. I describe it in the terminology belonging to the earth because I don't know what it is to live in heaven. I must use forms for it which are familiar to me as a human being because I don't know what are spiritual values as yet, and I do not know exactly how to bring them down to me, or how to make them available, or to be open enough to them. That what I need is a break-through of what I am now into that what I should become, and with that, I have to have perseverance. Not insistence of myself to become what I think I have to do.

what I believe in for myself, all my conceit and vanity, all the different forms of self-love, all the forms of self-assertion of selfishness, self-centeredness, sometimes, that what takes away energy from someone where it could go if I only could give it, and to use it for my purpose only, for my satisfaction without consideration of very much around me then only if it will do me some good I will be nice to someone else. But what I miss really is love of mankind, love of human beings, love of myself in the same way as I would want to love someone, and to care in such a way that I actually can give of myself not just something that I want to get rid of, but something that costs me something for the sake of wanting to give it to someone else for their life. It means an understanding for that life as it ought to be lived, and the creation of conditions for such a person if it happens to be a person, it may be a child, it may be a person one cares for, what to do for them to help them to see that conditions are conducive enough for them in that development, and what is this development? To give them constantly an aim of an objective something that in time can start to tell them how to behave and what to do -- that constancy of an aim, I've compared it sometimes with a cloud in front of - for the forty years -- for the Jewish people when they left Egypt, lit up at night and in the day time visible -- that constancy for forty years of their trip--trip, you might say through the desert. And wishing for oneself to have that as an aim, that is why it is necessary to have perseverance in the wish to Work on oneself.

I have a wish, I apply it at times, and I say I ought to have a result. I look for that result in the formation of something that I call knowledge of myself, truthful knowledge, a real fact on which I can build. And I say I want more of it because my foundation is not just made with one little brick and a little bit of cement, of effort. It has to be made so that it is solid and I must have much and much more of it. How can I now have more of a wish? And we ask that sometimes -- how can I increase my

intensity of wishing? And the answer is by persevering, by wanting that what must exist to exist continuously. When is it an aim for oneself in ordinary life? The persistence with which one holds on to an idea, not wanting to give it up, stick to it-iveness, we call it sometimes, insisting for oneself that it must exist and when will it be successful? How can it be when I myself am still in the way? And I first want something for myself and then I will think of my father and mother, and maybe it should be just the other way around. My father and mother first, my family, then my friends and then myself-- because I will enter into that, after all. I'm also a human being. I'm entitled to the feeding for myself of my life, but then I suffer a great deal because I do not know what I should try to ask for.

How can I ask for something that bothers me. I say I cannot walk any-more because I'm lame -- Do I ask God then to help me? How do I know that that is right? Perhaps there is a meaning in my suffering, in that what is given to me, that I have to go through, or should I try to understand why such suffering exists? It's easy enough to use the word karma but we don't know anything about it until you meet the difficulties that are in the way and then you say; " I must overcome them. "

And perhaps I have in mind that I would like to overcome them because I wouldn't want them to be there, but have they served their particular purpose when I say I want to overcome them and then get out of their way, or build a bridge over them. Maybe I have to go through it. Maybe Socrates was right with Xantippe. Maybe he had to persevere in her nearness and to be reminded constantly of an aim, of what is really required, never mind what happened to her, what happened to him, could he use it? Was it for him actually to become a man? And many times one thinks about inflictions of things that happen to come to one, that one doesn't really know-- are they necessary, and for what and what should I do with it and should I

continue to maintain them or should I try to find all kind of ways and means of how to eliminate them? You know it is sometimes extremely difficult to know what to do. And one can say; " I wish to remain active, " and I have a picture of myself, how I should be, what I should be towards other people. I should be kind, I should be this, I should be that, I want to help, of course, I want to love them, of course, but then I talk, talk, talk and then what? And then what is the interpretation and what is the result finally, and to what extent do I remain responsible?

I pray to God, and I say, " Help me God. Will you tell me what is right, will you tell me what is your will? So that then I can adjust myself and do it because I'm perfectly willing to die. I'm willing to give myself up if that is your will, if that is necessary for this kind of life and this life span. It is all right because why should I dwell any longer on this earth when it is not necessary? " And still I keep on breathing in my prayer, and I say well, God, maybe he doesn't hear me. Maybe he has some other purpose, maybe he doesn't want to hear me now. Maybe he thinks that it is necessary for me just to continue the way I'm living, and to have this kind of infliction, this difficulty, this what I have to overcome so called, because in accordance with ordinary affairs of ordinary life I would like to have this, I would like to have that. Like I buy things, like I put certain electric light bulbs somewhere, so that I can see better. That I buy clothes so that I can go out and meet my friends -- that I can buy a little food that feeds me and sometimes even the little luxury mixed with it, in order to be good for my body or that I want my friends so that they can tell me that I'm all right and that I'm not on the wrong road as yet, and that it is not so bad when I lie every once in a while or appear hypocritical because they are so understanding they know me because they are my friends. And then my enemies and those I don't really care for and I don't want to see them, and I don't want to have anything to do with them and then God says, " But why " ? Wouldn't

it be good to have friction? Wouldn't it be a marvelous thing to make friction in nature, just as easy as that, so that then there is energy for you, because you cannot make all the energy which you require by just eating and sleeping and drinking. There's only a certain amount available for your body. You cannot have more than actually can be produced by the different molecules and the different organs of yourself, and although, and this is what God is saying, " I know well enough how you misuse it, and how really you're not careful enough and you don't pay enough attention to it, and there are certain things really that you don't need and you still spend the energy on it, and you keep on talking, and you feel angry and you want to express it and you tell so and so this and that if you wish. " All of that is perhaps energy that could be used; but look, it is so easy to make energy. Just do the things that you haven't done, and do them because you avoided doing them, and make a little friction because of that, and do certain things not habitually, but see if then in doing it a little differently, it might give you an idea that it is done for a certain purpose. And maybe if we know what is meant, we say, " Oh, yes, I know the purpose. I know why I changed my habits. I know why I want to think a little differently from usual, why I even call it a Legominism for me, because it should remind me. " " Remind me of what?" again I ask. And I say it reminds you that you are alive. It reminds you that you should have an aim. It should remind you that whatever energy there is that you spend it correctly and not only for yourself, and not only for your own little world, because after all, what is your little world? It isn't worth very much. You are living in the neighborhood of others. You have definitely an obligation and a relationship with them. Why don't you attend to it? Why don't you take care, that you are really not only normal but that you, a little bit, let's say, lean over backwards? Why don't you ask God, " Who will I now go to and what should I do for them? And can you tell me what is necessary for them so

that if I can do it I wish to do it, because a little bit of the energy which is otherwise spilled over and not used right... "

You see this is here, is where exactly where the perseverance comes in, where my wish for wanting to persist; persistence is really the word, because if I say 'insist' I'm selfish. I only see myself. It is right when I am by myself, when I want to develop my muscles, when I want to build a house, when I have relationships with ordinary people, sometimes it's necessary to insist, but when I want to persist, I ask God, "What is your will? What is it I must do for them; for one, for two, for my father and mother, for my family, for that where I have an obligation, for that what I am working with, why I work the way I do, in what kind of an aim? " If it is right for us, many times an activity, what is there as a persistence necessary to continue with this, that day after day until I finally know that is the right road, or I must ask constantly what is now to be done for this day when I wake up and ask, and that's my prayer - "How will I be? " I ask God's help.

You see, in our terminology we say God gives us an "I". That's our terminology. That's the way we are reminded. That is what we use for a word, and a concept, of that what I then say becomes for me like a messenger from above, but being able to be touched or to be seen or at least to become aware of, as an existence for myself which has life from God and which has the form from me, with my attempts to create that and say, "Here, you take over, you tell me what I am. You tell me what to do." I give you all the information you need, all I wish you is to be awake, to be able to tell me, to be aware of myself as I am in ordinary life, working away, doing this, doing that, suffering, thinking, feeling, wishing, all kind of things, selfishly or not. All the things of my daily life that I live and I have to live, the way I eat, the way I behave towards others, the way I think, the way I swear, the way I will want someone else to do this and that, the way I get irritable, the way I insist sometimes on certain

things and there is this insistence. My persistence should be that what is, I call it, a break through to my inner life, because then I can count on something else, because my inner life is still a little bit unspoiled. It is not that superficial as what is my ordinary existence, my ordinary forms of behavior. It is an essential quality and I hope, and I wished that God could recognize that. He won't. All I have to do is to say, "Where is my "I"?" If it must be there, if that is God's will, I will create it. So that when He does come and He says, "What work have you done?" What kind of talent that I have given you have you used?" And I must say that I asked for that kind of talent myself when I begged God to give me life, and that it would be in something that could become objective to me, because I know my subjectivity will not always give me the truth and there will be obstacles in the way which I must take care of because they are preventing me, and then my persistence continues in that way, wishing persistently, consistently and then insisting for that what is not my own; because I wish to grow up, I ask for something which is not my own, but I wish it to become my own, and then it is told - Work for it - because it's not going to be given. You always will have to Work regardless of where you are on earth, or on the planets or on the sun or in any kind of a solar system. Even on the Milky Way. You will have to work for a living because your life will continue in the existence of that which is Omnipresence all the time existing every where always. In eternity you will not get away from that idea that you will die. It will only be a stepping stone. Maybe it will make conditions a little easier, maybe you will get a little closer to heaven, maybe it is necessary to try to find out what it would be if heaven could be there, if an "I" could be functioning, in objectivity regarding oneself, if for me Work could result in giving me data about myself with the help of God which I ask for in prayer, so that then that kind of wisdom will be given to see what is an obstacle that must remain to cause friction for me, what is an obstacle that can be removed

in order to fulfill the will of God, my father, in a better way.

You see the result of one's prayer has to be a knowledge that that what I wish to do is right, but the knowledge is not coming through the voice within my conscience. It will gradually be developed in what I call intuition, in that what is a form of feeling which gives me facts but not in the intellectual way at all - is an increased possibility of sensitivity, is a constancy of that kind of a wish of a spiritual development, living as it were in a realm of a spiritual existence which must be there when I want to believe in Omnipresence and Omniscience. And then if I can believe in that, then I hope for that my hope will be the result of an existence within myself of a definite knowledge which gives me a belief that things impossible are possible and will be in time become apparent and actual. I do not know when, because I don't know then time for me will stop. I know time should be endless, and I try time and time again to make it, in the form I call a moment, existing then as a flash of time in which the dimensions have disappeared. I say simultaneous with that what I call to be free from myself as impartiality. But my persistence, my constancy in my wish hundred times, thousand times, hundred thousand times, day after day, finding out that that what I am is unconscious and I don't wish it, because I want to wake up. I say this to myself that perhaps it's like a prayer that could be heard by the Lord, when that what I honestly wish is a result of the totality of myself as represented by my being. We say as a result of the unity of the three centers, and knowing full well that the three centers are not developed, and there are not as yet three full grown bodies and not three octaves to indicate the fulfillment of that kind of life to its end when it can also die. But I work with the oars I've got. I work with my body as it is, day after day with all the different impediments, with all the difficulties, pain in my back and all the things that I have done to it, perhaps not intentional and perhaps out of ignorance, and perhaps just by chance, and

maybe because I have to be reminded. I do not know, but the acceptance of myself as I am, the fact of my existence, that I am alive. And then the introduction for a requirement of being awake on the part of this "I" which I wish as my guide to tell me. It says, " Don't forget to be impartial to yourself." Try to remember that if you understand time, that you can do away with it, that you don't have to have, all the time associations in your mind. (All right Bill)

And then in that kind of prayer I ask many times, where does it come from? Why is it that I wish to pray like that? Why do I believe in the possibility of God existing? And the answer is always - look within yourself to that what is your real self. That what is within you without dimensions, sometimes it is called that where you are and from where you you will return and cannot go further, where you have to return even if you continue to go. That is a certain point within oneself, the center of ones life and we call that Magnetic Center. Persistence means that center is magnetic. Persistence means that I wish to be attracted to that and that I should be open to the possibility of that form of magnetism so that out of that almost I enter into a state of hypnotism, being then under the influence of that kind of a wish and persisting in it, there will be given to me insight in the conditions of how things are actually.

In the first place, the reality of myself, because that is my world, that, you might say, is given to me, that I have accepted, that was perhaps forced on me, and maybe it has lived in conditions not of my liking; but when I grow up into psychological maturity, I become responsible. That is the big decision one should make. Then there is this question at that point, " Do you wish to Work further? Do you want to understand what is meant by Work on yourself leading to freedom? Do you understand your own condition as being in prison for which always you will pray to be set free -- for which you always will want any kind of a form as a mediator to help you." But many times you will say in the name of Jesus Christ

and do you understand the Christ quality of that? Do you understand Buddha - Buddhism in its real force? Do you understand the rules of Vedanta and the Upanishads? Of that what is the wisdom of the East? Do you know anything about Tibet? Do you know what is meant by the real essence of Sufi and Mohamedanism and Zen Buddhism? Such things existing also like Christianity for mankind as a whole; and wherever we are and whatever it may mean for oneself, it has to become a religion for oneself to know that there is an inner life which is imprisoned and must be set free for the sake of God. Is that really what he asks as a task - to set your own life free? Is that really the meaning for one's life? Because if it is, then there is immediately the question, " Why did you put it into this form? " And God will not answer that question. He will say, " Work for a living, for your inner life, living. That is heaven for you and then all things will be added unto thee." Just Work because that you can do. Little questions of theory, don't worry about it in your mind. They don't help you. It does not matter if you know how many angels are on the top of a pin, if you want to count them. It doesn't matter how many stars there are in the universe and how many different kinds of Milky Ways. It doesn't make any difference if you go to Mars or to the moon and investigate a little bit of sand or rock or whatever they have there. What is required is an understanding of your own inner world, of that what is your own solar system. That has been given to you, and it has been partially closed because that was the condition of being born on this earth and because of that it's unfortunate like the earth is unfortunate and both the earth and yourself have to work in order to become free; and then have a fortunate condition of a spiritual life existing in what we call a Kesdjanian body. I say sonetimes, ' Astral ', in order to introduce simply that word to kind of recognize it. I know it is not the same as what we understand by Kesdjan. Kesdjan is much more all enclosing, much more enveloped - much more by itself as a unit totally ex-

isting on a certain level, free even from certain astral qualities. It is the existence of an emotional body and not a body of this kind of matter which we call our flesh, but the existence of a spiritual entity which, in their existence and having a life there, is able to see certain things which for us are accidental as laws, which because of the level of the planets and existing then in a closer proximity to the sun, start to understand a little easier of what is meant by the will of God in the creation of the world; and so the aim for oneself, the aim for others, the aim for wishing to help others is to help them to see what is the need for the development of their own emotional body out of the feelings they have.

The insistence of a man is that he keeps his feeling to himself, for himself, for his own good. The persistence of a man means that he wishes his feeling to become all- encompassing in an emotional entity as that kind of a form with the wisdom of the Lord, giving that what is a body an insight into the possibility of inspirational force for the further development of that what is necessary on a higher scale for a man. The manufacture, you might say, the making of his soul, that becomes an aim later. We prepare simultaneously with the development of Kesdjan for the beginnings of a soul so that the soul, when it is at the proper place to be fed, can be fed by that what will be given by the dying of the Kesdjanian body.

What we need is such simplicity of understanding, what is the meaning of Work for oneself in relation to others, because you must start with yourself. You have to see what your capacity will be, your ability to say the right things to be able to talk in the right way, to be able to affect people in the right way, to show that one is not selfish, that it is for the sake of the other person like you love yourself, you love them, for their sake; and to try time and time again to persist in wishing to be acknowledged; that one is that and not anything else; and no other kind of interpretations and no kind of lies which may exist because of gossip;

that one wants to show with all intentions and all wishes within oneself that one is wishing to grow up for the sake of helping and being able to help others and encouraging them in that wish for growing for oneself.

All of that belongs together. That is the unity of a group - that is the necessity of understanding each other's life. That is required of one when I say, " I want to become a member of this kind of a group and now I wish to Work " ; and then the statement is, " And how will you Work together, and what will you do for wishing to Work together for your own sake and for the sake of someone else? " And that is the problem and at the same time that is the simplicity and that is in the end, at the end of a day and in the beginning of the day, the substance of your prayer towards the Lord, to be guided - to be given knowledge, wisdom, tact in small things - to be able to watch impartially - to wake up to the associative forms of thought - to the rationalization - all the different processes of a mental capacity with which we are quite familiar and which wishes to find a word for certain concepts which should never be put in word because they already belong to a spiritual world in which there are no words any more but just the existence of that what exists without even a distance between things.

I'll be away for two weeks. I mean two weekends. I mean that you will have, I hope, a meeting next week and another one after that, I'll be back again.

I will think of you many times. The West Coast needs a little attention. Perhaps it's possible to help them. They have growing pains They need that kind of stimulus to encourage them not to forget to Work, if they can, on themselves, on each person for himself. To be able then to Work together for the sake of unity of a group representing an ideal - a wish for understanding among us - a wish actually to give when it is possible to give - a wish to care to the extent that one is capable - a wish to understand that what is to be understood even with an effort to make attempts for

that kind of understanding, even if it is difficult to find words, even if it is without or outside of one's own framework, to make it to the best of one's ability part of oneself. I hope you can work that way; or at least, I hope you can think about it. I hope that each morning of the month of May, you will remember that this month is dedicated to the concentration of attempts of work, of efforts for the creation of an " I " for the ability of such an " I " to be a guide for you during the day. And when at the end of the day, you collect the information as given and put it in your bank, your psychological bank, I hope that the deposits you make will be substantial enough to give you interest for the continuation of your inner life.

And so, we drink to Gurdjieff because he was remarkable, and we gradually are trying to learn a little bit of what he has said. And in all humility I would say I wished I could bless him.

To Gurdjieff.

And so, I wish you all a good Sunday tomorrow.

Goodnight.

SUNDAY

I think - I think we have a little time left on this cassette to say a few more things particularly in relation to the meeting of last night; but before that, I would like to mention something else. Several of you probably know that we are taking down a barn for the lumber and that is practically all taken down and although the nails and so forth still have to be pulled out, we have to get all that lumber here this afternoon, because I'm afraid in the present state of society, there are people who see certain things that they would like and then without any compunction they will simply take it. That would be a description of theft, and we have to safeguard against it, we cannot really have people watch there the whole

night, so the lumber has to be taken in at the expense of everybody who may be doing some other work. The main requirement is trucks and pickups and stationwagons and whatever there is available to get that stuff down here Robert will arrange for it and those who are interested and can help, please will you tell so that we can go ahead and do it. I think it will be a very good concerted effort. It belongs, you might say, to that what we did talk about last night.

This whole question you see, it's not only for people who have a birthday, who are then specially reminded for their year. It is something that comes up time and time again in our attempts of working together and what should be the proper attitude for people who do wish to work and in what way then they can use the energy which is already available and only requires a re-direction of that kind of an energy in another direction which is more useful and fruitful.

When I talk about insistence and about persistence, both represent energies that the person is using for different purposes for himself and and the accent of the insisting is simply that one wants to have something for oneself, which by itself is perfectly all right because every once in a while one does need it; but at the same time if the same kind of energy could be utilized for a purpose which encloses more and is wider in application, and really gives a chance for a person to become much more complete for himself, then it should go in the direction of this persistence - this constancy of an effort that one wants to make regarding oneself in relation to other people. And that that has to be based on an actual wish in order to help each other to see what is there with them and can they be helped and do they want to be helped and how can I be in that kind of a state actually wishing to help them,) and what does it require on the part of myself, and that is the problem that all of us will have to face. Because there is a logical tendency that when one makes an attempt to cooperate and work with people and one is criticising or at

least affected by the behavior of someone else, one has a tendency to draw within oneself and then say, " Oh well, let the rest go to the devil. I have no further interest in them. " I want to do something and there they are and they don't want to help me, they don't understand me, they don't know this and that and so forth. And all kind of criticism will come up, justified or not justified but the final result is that you withdraw within yourself and simply you feel a little bit more at home because, in the first place you don't have to deal with the solution of such problems; in the second place you feel perfectly justified to be by yourself and within, and you think that that is almost the same kind of a thing. Simply, you do not solve that particular problem but you feel that you are solving the problem within yourself. And I don't think you do solve it. All you do is to simply stay within yourself in the smaller circle and you let your thoughts simply go on in the same way without getting any outlet for them which might give you exactly the solution you are looking for. And that is why [I feel that this question of energy for an insistence for oneself wishing to do that and that and of course be active and not at all lazy, it should be re-directed into something that is of much more benefit for other people as well as for yourself; and that I say is necessary in order to keep your own state of thought and feeling going because you need attention from other people - from the outside. You need energy that is spent by them and by getting impressions of that, you have to have that kind of a form of energy enter into you because if you don't, the insistence will result in ingrown toenails.]

It is not right for a person to withdraw from this kind of work or this kind of society even. It is not right to go into an ivory tower. It is not right to continue to think about one's own problems only of how to solve them; or even to ask God to help you to solve them for yourself. [It remains, I say, selfish to keep on using your energies just for the building up of yourself and I say it is quite wrong from my standpoint

even it it could lead to an internal realization of certain things that are of course important for oneself. When one talks about the three different ways of reaching a higher level of being, the way of the monk, and the way of the fakir, and the way of a Yogi, of course it is justified that one wants to spend one's time in that direction; but what is the final result? A lopsidedness of that what is then perfected in a certain way at the expense of the other two centers and unless the three centers are utilized in combination with each other, and this is another form of simultaneity, that is, that they work together at the same time for the same kind of an aim in their own way, then they will develop and gradually they will form a combination of three centers wanting to be used together for the purpose of reaching an aim which belongs to all of them.

That is what I meant when I talk about a being - what a being should be, not a personality. A being is in between a personality and an individuality - that what has to grow up from - that what is a personality on earth to become a person which belongs, we say sometimes, of heaven or at a higher level of being or, as a result of the aspirational forces which then become inspiring within oneself, that one then wants to reach something that is not as yet there but it is desirable, and the possibility of that desirability being actualized exists exactly then when one wants to have that kind of a contact with other people in order to be stimulated and to be able to test out for oneself what one's own strength is, because you don't find out what your strength is when you are by yourself. You keep on repeating the same kind of thoughts and there is very little that you can do about it because they are not tangencial at all. They stay within your brain and they stay within your feeling and they create sometimes a very nice and a good warm feeling or a good state of mind; but they are not successful in bearing any kind of fruit. They stay within oneself and there they die and they will not lead to any kind of a formation of either a Keshdjanian body or a soul, and that is why I say it is

not really right that one wants to spend one's time in that way, living in an ivory tower with any one of the three centers. It has to be a combination of all three and that one finds when this insistence changes over into the persistence, this constant perserverence of a definite aim in which then one's self is only a certain part and together with that there is linked the possibility of a unity, or at least a relationship with forces which are higher than we are. When I say it that way, this question of inner life comes to the foreground because inner life represents the possibility of a junction between that what one is on earth and that what is God up in heaven or in the totality of the universe; and we use that kind of an image, that kind of a symbolism in order to indicate that what is this relationship between man and his God? How should he reach Him and what should he do to build that kind of a bridge between these two kinds of worlds? That bridge is a spiritual development. That bridge is the Kesdjanian body. That bridge is actually the formation of a scaffold which helps then a man to build whatever he now has in the higher stories of his being and linking up with that what is potential growing out, on its own, and parallel to that what is in physical existence reaching up to a certain height at which then something else can start to be formed which is more useful in relation to the totality of the universe as is represented by God Almighty; but we must learn it now and we have to learn it on this earth and for us, we have to learn it now among ourselves, in these activities, in this what is our daily work, our daily task, our daily bread. We have to learn that if we want to learn it that is, we can do it if we actually wish it, if we see the necessity for it and each person must find out his own way of how to reach it because it's not the same for everybody. People are differently constituted. They face different problems in a different kind of a way, sometimes the same problem in a different way; and there's very little that one can say about one's own experience in detail but one can talk about the attitude

towards such an experience; and about that we talk when we say, " Why don't you have this "I" tell you?" Why don't you wish to create that what is like the word of God coming down to tell you what you ought to do in your daily life, and then see to what extent you can utilize the energies which are available and earmark them to go in a certain direction, not just within your own little world. Expand your world. It doesn't matter if you make mistakes because you make mistakes within yourself anyhow since you have not enough knowledge.

How much more you don't have knowledge about that what you want to reach when it is potential and there is no description of it, how heaven is and where the streets are and how they are made and the directions which are given. Nobody knows about the spiritual existence until you start to come in contact with a little indication of something that might exist and that appeals to you because it seem to strike a corresponding note within yourself and your own spiritual existence. And that of course is right. But the reason for being encouraged that way is that one starts to utilize it in relation to other people and not to keep it to yourself, even if it is difficult to find people who are willing to listen to you. But it may be necessary that you go through a certain period of separation from others and study, and turn within, and become acquainted with yourself, the search for your own Magnetic Center. It took Jesus thirty years before he started to teach and still he was the son of God and still he came as a messenger and it was still necessary for him to go through thirty years training period with the Essenes in all kind of relationships which then existed for Him. And after that, he dared or He was commanded to teach, to tell, to help, to become a human being like others and to live with them.

(It may take sometimes a very long time before one comes to the conclusion that there is a responsibility involved in just being born; that one has to have towards others a certain necessity of a relationship, a

wish to understand each other, to do what you can do for someone else. In order to do that you have to have first for yourself enough ammunition, enough acquisition of material, enough understanding as a result of an observation, as a result of a process of an awareness which gives you facts and data to be used and on the road towards that Magnetic Center and going through your essential capacities and your expressions, that you finally reach a certain place] where you can, for a little while, rest. You can turn within and stay there a little bit in order to make sure that you understand what it is all about and then you have to make up your mind. We call that, after this observation period and after having fulfilled the necessities of impartiality and simultaneity, that one says I now wish to go back to the outside world because that happens to be the command of God wanting me to become a man on this earth, and I cannot afford to stay within myself. I have already spent quite a bit of time to try to think about, and what I should be and should do, and then it is the requirement I must do something because it cannot be contained just within myself, not I would say for my own enjoyment or finding a justification because I honestly do not know what to do.) I've got to force myself at times to say, "But I must continue to do something in the presence of other people, because it's not going to be solved by just having certain things circling around in my brain without any possibilities as I say, of becoming tangential; " that the tangent is the necessity of that what I call the vertical line towards something, (towards the outside world,) away from this earth and understanding of one's necessity for the building up of an emotional constitution within oneself, the building up of that what is a Kesdjanian body within oneself. You will only build it by receiving impressions from the outside world from people with whom you are working for a similar aim. And there is nothing that can be compared to the wish to have a communication with each other, and dig in into all kind of difficulties which might exist because you want to come to the foundation

and the bottom of it. You want to understand the principles that are involved and you want the truth between a relationship between each other, between what people can do and what they actually are, and then on that basis you can form a group.]

It is sometimes very difficult for me to know what you actually do when you come here for a weekend, and particularly those who are already for a little while longer in Work and that they then in taking directions and responsibility for certain work which has to be done, how much is there then during such a Saturday and Sunday within themselves regarding their own wish for wanting to work on themselves? And if it doesn't exist and you're honest and you know it well enough because you're apt to forget. And you have to do certain things because it is required, and you have a responsibility, that you could help reminding each other particularly with whom you can talk and now can understand what may go on within yourself so that you could say, " Yes, thank you for reminding me. " I really, I want to find out what is myself, worth what is the value, what I can do and how I can grow up and I know I don't get it by just sitting at a certain desk or some where away from this kind of a tumultuous and chaotic existence. I want to expose myself a little bit to that. How will I learn to swim unless I go into the water. Never mind if it's cold, never mind if there is too much wind blowing, never mind if there is too much patterning of other people who are doing this and that and so forth and I dislike it, never mind, I've said before where is the friction that you could utilize in order to have an advantage for yourself to use that kind of an energy for conversion of your insistence into persistence. That is required; this question of conversion, the question of what energy is available. I've said many times you need a catalyzer in order to speed up the process because in ordinary life it will take place in maturity when you get old enough, but one wants to beat death a little bit, you know, to the final solution. I want to beat - beat death ahead of the game, so that I still

have life when it happens to be that I have to die; and that is why I say this conversion factor is work among each other, and work within oneself. And the exchange of the results of such work in the form of being aware to see, to be able to recognize, and as I said last night, to praise the Lord for whatever it is that he has given in this life for ourselves that we can understand more and more if we wish to apply that what we know in a very simple way.

Think about that this afternoon. What is it that you want if you actually wish to grow up. Use the opportunities which are there, if you can make them useful to you. It depends on your own attitude, not anyone else. You start by being what you can be, it will have a result, of someone else. Who has a similiar kind of a wish when he can recognize your attempt, maybe he will be reminded that he also should make that kind of an attempt. And then I say on that kind of a basis, there can be a realization of unity. That is working together. That is really caring for each other for the sake of each other's growth, wish to help, a love for mankind. We say that sometimes, a real result it is a resultant then that this little bit of mankind happens to be in this barn for us - for all practical purposes, because I don't love the Chinese and I don't care very much anymore about Viet Nam, and even I don't care very much about Washington and all politicians! But I do care for my life, I do care for what I feel I still ought to do as long as I'm still on this earth, and I feel it is necessary every once in a while to talk about it, and simply to accentuate the principles which are involved so that then each person can work and need not lose himself or herself in all kind of descriptions of criticisms which of course, always will continue to exist. Just talk to the beginnings of your own soul within your own Magnetic Center. [Just try to come to yourself at certain times and try to see, there are others, they also are unconscious. They also are, we call it, automatic. They also remain closed at times. They also wish to withdraw at times from that what they

are supposed to do and have not enough strength to do it. They are very much like all of us are and then maybe with that understanding, there can become kind of a growth and for that we pray to God that He can help us to see what is taking place in someone else, what can be done to make oneself fit into that, what at what time is it right to do that; and on what basis do I persist? Even with the best wishes in the world, that wisdom could be given to me to know what to do and when, and also to know what not to do and when to stop.

I hope God can help us. I hope He doesn't ^{mind that I used that word. I hope even though he hears it, and if he doesn't} It has to exist between all of us on that basis of a spiritual development, not on the basis of conceit; not on the basis of money and power; not on the basis of sex; not on the basis of ordinary affairs of ordinary life - on the basis of a relationship which we simply symbolize by the word "Kesdjian" and hoping then that in time, or sometimes I say in timelessness, we will reach the region of the soul.

I hope Gurdjieff will help us. I hope you have a good afternoon and for the birthdays, a good year, really a good year.

To Gurdjieff.

trans: J. Jacobs

Rough: Laile

Proof: Dorothy Kaiser

Proof: Cal Garrison

Proof: Mollie Wolfe

Retype: Ellen Griffin